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AUTHOR Slawski, Carl
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ABSTRACT

A theoretical outline for an ideal or constructed type for the concept of "love" is presented. According to the definition presented, there are five basic elements or indicators which are sufficient conditions for the existence of love in its broadest sense: empathy, desire for the presence of the other, sharing, sacrifice and joy. Under sharing, which is the central element in two-way love, there are three stages of development, namely, sharing of social traits, sharing of complementary vital interests, and sharing in terms of the meshing of social personality needs. It is stated that these basic ideas should help individuals to study the phenomenon, to begin to operationalize the cluster of five elements, to notice the indications, and thus to recognize the existence of and even to cultivate genuine love in themselves, in others, and in the members of the community and society. (Author)

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SIGNS OF LOVE:
TOWARD A SOCIOLOGY OF
DEEP INTERPERSONAL RELATIONSHIPS[1]

by

Carl Slawski, Ph.D.

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1. An earlier version of this paper was presented at the annual meetings of the American Sociological Association in New Orleans, August 30, 1972.

SIGNS OF LOVE:
TOWARD A SOCIOLOGY OF
DEEP INTERPERSONAL RELATIONSHIPS

1. As far as possible the elements of love will be delineated by taking the point of view of one person acting toward another, the object of his love. In summary of what follows, there are five basic elements or indicators, which are sufficient conditions for the existence of love in its broadest sense, namely, empathy, desire for the presence of the other, sharing, sacrifice and joy. Under sharing, which is the central element in two-way love, defined here as friendship, there are three stages of development, namely, sharing of social traits, sharing of complementary vital interests, and sharing in terms of the meshing of social personality needs. These basic ideas should help us to study, to tentatively operationalize, or at least to notice the indications, and thus to recognize the existence of, and to cultivate genuine love in ourselves and others.

2. The immediate purpose of this definition is simply to better understand this complex interrelated concept cluster. The intermediate purpose is to provide a focus and a goal to policy research in both health related fields and studies of peace. Achievement of these aims should lead in turn to the ultimate goal of cultivating a greater ability to practice the art of loving and to counsel others to do so. It seems that it is time for a synthetic approach to supersede the fragmentary or mainly philosophical, psychological, or psychiatric research done on

tangential and mostly partial though related concepts. There is no need to avoid further repression of this extremely important concept. Social scientists have for too long avoided it as too soft or too embarrassing, or too normal, and instead substituted abstract or partial terms for love and its rich components. For love itself they have substituted such terms as social distance, socio-emotional or affective factors, cathexis or social integration. Rather than talking of empathy they use the terms role-taking or knowledge of the other. Similarly, they prefer to talk about marital happiness, satisfaction or adjustment, or peak experience rather than "joy"; deferred gratification rather than the concept of "sacrifice"; attraction rather than "desire of another's presence"; or they substitute a mere correlation of traits, personality needs or interests of two people for the concept of "sharing" with another.

3. It is time that social scientists take a less vague and a more holistic view of the elements of this most popular concept of all people. The richness of the phenomenon demands that we try to capture it as fully as we can. Yet while capturing its fullness we must avoid the well-nigh universal confusion of love with infatuation, friendship, attraction, romance, or mere cross-sexual love alone. We must also avoid needlessly confounding an experience that occurs basically in one person in reference to another with the practically unresearchable philosophical notion of a two-way loving experience. Furthermore,

our purpose will be not only to avoid a too-narrow view, but on the other hand to restrict our focus enough so that the phenomenon becomes more observable than the stuff of poetry or poetic feeling. That is, the definition will be given as far as possible in researchable, scientifically operational, or at least empirically observable terms. Some may prefer other definitions, but at least the present one is logically consistent, concisely stated, reasonably close to being researchable, and developed through experience and intuitive reanalysis of much interdisciplinary literature. (However, reference to the literature on the related or component elements is deferred to the appendix and annotated bibliography because of its length and the already necessarily complex nature of this statement.) Note finally that the elements and criteria given here do not simply form some imaginary ideal to be desired, but are intended to set a definite though relative standard for defining and recognizing what true love is and for discerning its depth. Its fullness is of course reached by few people for any length of time. Most of us must be satisfied with short term love experiences with only a relatively few people in our lifetime. But in any case it requires continuing effort to maintain a loving relationship. The exception occurs only in unusual cases where the lover is satisfied in himself to love without expecting and return and where the beloved does not take undue advantage of the lover, or does not reject him outright.

4. As a consequence of the presence of the five elements of love, and as a part of its chemistry,

we can state a basic working hypothesis which threads its way as a guideline through the succeeding definitional statements. It predicts that sharing by one individual with another (on the verbal and indirectly observable cognitive and affective levels) of traits, vital interests and personality needs will lead 1) to joy, as well as 2) to the potential for the kind of crystallized behavioral sharing known as coordination, and 3) to the potential for giving a common direction to energies expended in a relationship. And these potentials will be actualized in the individual only when he perceives over time that the other person somehow reciprocates, when he experiences joy in the relationship, and when he has an effective desire for both coordination and for a common direction along which to spend his energies in concert with the other person. Given the preceding introduction and summary, elaboration of the definition follows.

Independent Variables

5. The following distinctions are made to facilitate analysis and application to research. The independent variables (centering about sharing, including empathy, desire of the other's presence, and sacrifice) will be treated first, in typical natural order of occurrence, followed later by the consequent variables (namely, 1) the immediate personal consequence of joy, and 2) the ultimate consequences for the relationship, particularly the shared and crystallized positive thrust in the relationship as a whole). Keep in mind however that the sequence of events or occurrence is less important in identifying love than is the simple

appearance of the five main elements in a given relationship. Independent variables here will involve the indirectly observable, cognitive, affective, as well as the verbal aspects of the behavioral level of the phenomenon. Consequent variables, to be treated later, involve the conative or behavioral and overtly observable affective level of content. This separation of variable types is given as a possible aid to clarifying the nature of and the relationship between the five variables comprising love as here defined.

6. To begin with, a deep person-to-person relationship is initially based on a sense of certainty of potential for "intercontingent career" development, especially concerning important issues and overarching values. These values are related particularly to perceived personality "need ladders" (cf. Maslow) at present, and form the basis of assumed or implicit predictions for the other, all of which should so far as self and other awareness and affirmation allows, be felt to be leading to mutual self actualization and relationship actualization.

7. Usually this sense of potential implies an initial perceived potential for a positive relationship thrust, based as any positive <u>social</u> (as opposed to a <u>role</u>) relationship is, upon trust. Trust is in turn based upon perceived responsibility of self and other regarding issues pertaining to the species of relationship under consideration. This initial thrust, trust, and responsibility seem to be essential to the continuance of any positive relationship, let alone a

deep relationship. By contrast, 1) a neutral, 2) a role relationship, or 3) a negative relationship may be based on basic interest or mutual need for scarce survival requisites. The positive initial thrust can be observed as "hitting it off" rather than harmful conflict or aversion. This thrust must exist 1) in actuality at least to a certain minimum, though 2) it should approach a maximum as perceived by the person.

8. The sense of certainty for relationship development, or of potential for intercontingent career development can be achieved on the basis of the following facilitating conditions. The conditions (stated here in terms of social psychological occurrences, concomitants and means) are behavioral tendencies expressed in interaction with the other. They are the first four elements of love (empathy, desire of the presence of the other, sharing and sacrifice) along with their correlates or typical accompanying phenomena.

9. I. The first condition is that of the transparency of the sentiments, ideas and emotions of the other. It is achieved through a process of communication, via mutual articulation of gestures or a conversation of significant symbols, which is the process known as empathy. It is indicated by a sense of communication, time flying in the other's presence, a feeling of timelessness, accurate knowledge of the other's wants, anticipating his least wish. In the special case of friendship or mutual love, the knowledge of the other

should in general be mutual and equivalent or symmetrical. Empathy then treats the other not as an "experimental subject," nor as an enactor, nor as an actor alone, nor as an object, nor a mere role player. But empathy treats the other as a role maker. It treats him with respect, as a human subject, a living growing being.

10. II. Empathy for another does not typically occur without an expressed and effective desire of the other's presence, beginning with attraction to the person, missing him in his absence, nearly always feeling confortable in his presence, affection, a sense of companionship, having a wealth of things to communicate about, rapport, especially concerning his personality as a whole, and at least some desire for exclusiveness. The desire for exclusiveness shows itself as jealousy in the romantic and especially in the potential or actual marriage relationship. In the case of romantic love (see definition below), the desire for exclusive contact with the other tends to show itself as infatuation or preoccupation with the other person. The element of desiring the other's presence then treats the other person as valuable.

11. The desire of the other's presence often culminates or expresses itself in the sensation of being near, or touching the other, shaking hands, kissing or embracing, etc., which is especially true in much of Western culture, but in a unique way for potential or actual marriage relationships. However, certain unique subcultures frequently take exception

to certain physical forms of expression, among them being religious celibates.

12. Transparency or empathic knowledge is also facilitated by critical dialogue, or game-free intimacy, resulting in fuller knowledge of the other. 1) Critical dialogue implies spontaneity, trust beyond a minimum, and being oneself with the other. a) This is especially true in dealing with the person, self-concept, or self consistency of the other, as notably indicated by a kind of hero worship, or seeing the other as nearly approaching the subject's ideal self where he himself does not, or seeing the other as attaining the goals of one's own ultimate life concern, especially, but not only in romantic love. Such critical dialogue depends on self-knowledge. b) It also implies acceptance of the other and self-in-relationship, even to the point of acceptance of critiques of oneself with equanimity or even gratitude. c) The depth of the dialogue depends on the pair's degree of refinement, or education in the broadest sense, especially education regarding social understanding, which depends on and leads to self-affirmation. 2) Critical dialogue is also furthered by the giving of nonevaluative, i.e., nonjudgmental feedback in appropriate circumstances.

13. If the other person is transparent, there more easily follows another major condition facilitating deeper intercontingent career development, namely, role inventing behavior, or "interpersonal creativity." Role inventing or creativity occurs especially in a spontaneous game-free relationship. Creativity here is defined as the imaginative adaptability to novel

circumstances or crisis episodes in dealing with the other person. This creativity is further indicated and facilitated by a) social liberality, which sometimes seems to act as if "condemning the other to freedom" or to self-determination, though with a helping hand where desired by the recipient. Liberality allows the other to transcend the norms of competing influences, be they persons or groups. And role inventing behavior is also seen in and helped by a good sense of humor, jointly appreciated and strategically used, usually associated with expressiveness and personal vitality.

14. III. The previously mentioned facilitators, transparency and role-inventing behavior, imply, or are based on sharing, or at very least on perceived sharing relative to one's expectations or aspirations, which typically increases, or at least is explored, as it were, in three analytical levels or stages of development of reciprocal love, namely, sharing of A) social traits, B) complementary vital interests, and C) meshing of social personality needs. (In our view, as noted elsewhere, there can be love, but not friendship without mutuality or reciprocity.) And this sharing then treats the other as unique and "chosen by me."

15. A) The act of sharing assumes that the other will at least find one's outward traits acceptable. This is the most basic level of sharing. It may also involve sharing in the sense of holding similar traits which actually exist in both parties as perceived by them. Differences in traits between lover and beloved could be seen as factors limiting the relationship in the future as far as predictable. And of course

all this depends on the type of relationship being considered. Some of these traits, listed roughly in typical order of importance, include a) refinement, education or intelligence, b) occupations of self and other, c) moral or religious traditions and positions, d) acceptability of present and likely future financial positions, e) physical and emotional health, f) political commitment, especially if vigorous and nonrational, g) tastes in such things as food, clothing, habits, etc., and finally in a traditional marriage relationship, h) perceived effectiveness as homemaker or provider, as well as i) perceived effectiveness as a parent.

16. B) Presuming but more important than sharing of traits is the second level, <u>sharing of complementary vital interests</u>, as expressed in actual situations on issues perceived as crucial, including a) basic goals or basic desires, which might involve anything from survival through fulfillment, in addition to non-harmful preoccupations, one's ultimate concern and overarching values. Such basic values are based upon mutual responsibility in the relationship on each issue, which when perceived as responsibility in both self and other, facilitates and eventually produces a pattern of trust. b) Vital interests also include issues or values specific to the content of the relationship, such as the following thirteen kinds of values important to a marriage relationship (as distinguished from a love relationship): economic matters, communication and companionship, emotional support, flexibility and adaptability, personality growth, affection and love, moral or religious unity,

friends, a home, social standing, children, sexual satisfaction, and relations with in-laws and relatives. c) Still other vital interests involve a person's typical strategies of action on the crucial issues, as well as d) the more unique personal values. One way of finding out about these unique values would be to examine responses to such open-ended questions as "Who am I?", "What am I like as a partner in my relationship to X?", "How do I act and feel toward X?", or "What is important to me in this relationship?"

17. C) After sharing of traits and vital interests, a third and deeper or more important kind of sharing pattern is the process of sharing in terms of <u>social personality needs meshing</u>. It becomes apparent when considering the partners' tendencies to act in various kinds of recurring situations as perceived by them. Practically speaking, meshing naturally leads to mutual dependency. In the potential marriage relationship, meshing is sometimes said to be influenced by one's image of his opposite sexed parent, normally depending on whether the image of the parent is positive or negative. Some of the key personality needs whose meshing needs to be considered are 1) whether one is democratic rather than laissez-faire or autocratic, 2) gregarious rather than asocial or anti-social, 3) spontaneous rather than conservative or reactionary, 4) radical and activist rather than passive or conformist, 5) autonomous rather than detached or submissive, 6) an objective, extrinsic-reward achiever rather than casual or a subjective, intrinsic-reward

enjoyer, 7) whether one has an effective need and ability to understand others rather than a lack of interest and ability to understand others, or 8) whether one has a need to be loving rather than being satisfied with mere acceptance or indifference.

18. IV. Given a certain minimum of sharing, the presence of genuine love is still not indicated unless it is accompanied by sacrifice, or deferring one's gratification as necessary for the benefit of the other and for the relationship, and even for others through the relationship. Sacrifice is shown especially, though not necessarily, or not only, by such things as cooperativeness, care, supportiveness in time of need, patience or sacrificing excessive expression of one's negative feelings, especially if you perceive it, or the other person perceives it as potentially harmful to the relationship, or forgiving the other whenever appropriate, gracious acceptance of the other's gifts, letting the other sacrifice. But it reaches its highest peak when one sacrifices without expecting or receiving a return of love.

19. Sacrifice then treats the other as intrinsically worthy, without seeking a reward. It has a view to, and culminates in a) permanency and b) universalization. a) Sacrifice leads to permanency when it tends toward total commitment or unconditioned love. For example, in a truly loving potential marriage relationship it puts other commitments, careers, and relationships in second place, at least at times of critical conflict of interest between the relationship and other endeavors, including and implying the ability to say

"no" to lesser commitments in the face of conflict with the other. In degree, loving sacrifice can be measured by its intensity, extensiveness, purity, duration and adequacy. b) The depth of the relationship and its refinement are expressed by sacrifice, which leads in turn to the universalization of the love, This means that the relationship participates in something "sacred" (set apart and secret). The love then makes the other, or others in general, "ultimate." This is the case where the love for the other is responsibly extended through the other to still other people, and even to humanity in general. 20. In other words, universalization shows itself in 1) some self-transcendent interest or enterprise, and 2) by some pair-transcendent interprise. A self-transcendent enterprise involves some recreational interests engaged in together, but more importantly some shared familial or occupational interest, and still more importantly the existence of genuine social concern furthered in and through the other person, with his cooperation. This means first having the other and his self-actualization as one's chief concern. But in the deepest relationships there typically emerges some pair-transcendent enterprise. This means that the pair help others beyond themselves, and even helop others to help still other people, especially when this can be done spontaneously and altruistically (which helps to avoid undue vanity or pride at the expense of other people).

Immediate Personal Consequences 15

Consequent variables as treated here involve the

conative or behavioral, and overtly observable affective level of content, and will be treated under the headings of immediate personal consequence, and ultimate consequences for the relationship.

22. V. The result of the above four main elements (empathy, desire of the presence of the other, sharing and sacrifice) in a truly loving relationship should be joy in the other and in the relationship, as well as joy in its concomitants, responsibilities, emergent properties and products (such as children in a marriage). But the joy or happiness can be no greater than each member's autonomous potential for happiness. Joy transcends both self and other. It has no specific object. It is its own reward. It should be clear as well that sorrow in the other's absence or sorrow over his sorrows is a somewhat lesser indication of joy in the relationship as a whole.

23. If the above five elements of love are present (empathy, desire of the presence of the other, sharing, sacrifice and joy) in both parties separately in relation to one another, then there should increasingly follow certain effects for the relationship as a whole, namely, a shared positive and crystallized relationship thrust.

Ultimate Consequences for the Relationship

24. This shared and crystallized positive relationship thrust is shown by coordination of actions on mutually important joint activities, in actual situations, especially in crisis episodes and concrete tasks, as manifested in person-to-person encounters (using gestures or significant symbols). Coordination could be

measured 1) by suggestive interview probes concerning the agreed-upon, attested successful relationship arrangement, as well as 2) by a separately attested smoothness of coordination.

25. The shared relationship thrust is also indicated by what might be called a shared non-harmful energy direction thrust, an observable, ongoing, strongly positive relationship, separately and jointly desired, resulting, roughly in order of typical chronological appearance, in 1) shared common items, such as activities, time, goods, resources, meals, friends, 2) secondly, in behaviorally shared vital interests, which might be measured by relationship time-budgets, agendas, and the like, and 3) thirdly, in shared and felt relative freedom from unresolved conflicts or conflicts perceived as harmful or unduly, perhaps hopelessly threatening to the relationship. This freedom is indicated by a history of successfully managed conflicts or differences which far overbalance in degree of importance the unsuccessful episodes. 4) A fourth result of the shared thrust is a shared sense of uniqueness (especially in the potential marriage relationship). 5) A fifth is the presence of some shared peak experiences, such as shared joys, ecstatic feeling and the like. 6) A sixth result is behaviorally observable sacrifice for the relationship and its responsibilities, including the giving of non-routinized gifts, which intrinsically symbolize the relationship, the giving of attentions, overt care and carrying out of responsibilities toward the other, especially as culminating in the universalization of both self-

transcendent and pair-transcendent enterprise.

Species of Deep Relationship

26. Thus far we have described the simple case of direct love. Now we will briefly and in a more speculative vein examine some other varieties of love. To begin with, responsibility and trust are basic to the continuance of any species of positive social relationship. And even "acquaintanceship only" or secondary relationships are characterized by a basic minimum of the elements of love: situationally specific empathy, sharing (not necessarily even beyond the first level of sharing some trait and a single complementary vital interest), sacrifice regarding the business at hand, but desire for the presence of the only to the extent necessary for the accomplishment of the specific common goal. Joy is non-essential in a secondary relationship, though some satisfaction is normal.

27. Friendship differs from love in the following ways: Friendship is defined here as reciprocal love. It emphasizes the element of sharing. It has a minimum of jealousy. Marriage in Western culture is ideally, or at least desirably based on the friendship type of love, but usually also, especially initially, has romantic elements in it.

28. Romantic love is a special kind of love which has the following characteristics: There is a tendency to exclusiveness regarding certain modes (e.g., some non-verbal aspects, emotional, and sexual expressions). Thus some jealousy is normal in these modes (though a sign of inability to love is having few friends). Romantic love may involve preoccupation with the other, which can be distorted as infatuation, which is self-

centered. It often has a strong element of hero worship. It is predominantly cross-sexual and monogamous in our culture (especially since there is an approximately equal number of males and females). In our culture it is more overtly sexual than non-romantic love due to its primarily cross-sexual existence. It usually does not last long unless it is perceived to be mutual and cultivated purposely. More than any other type it leads to unhappiness when the beloved rejects the lover's overtures. It is usual in a potential marriage relationship according to the folklore of Western culture. It often seems to fill the void left by a lack of sophistication or breadth and depth of interest in other areas of life, such as career, intellectual, cultural and artistic interest.

29. Love at a distance has the following characteristics: There is imaginative or verbal expression (in writing or by telephone) predominating over face-to-face interaction. The depth of sharing is of course limited, and probably prevented from expanding very far into the third stage of sharing (that of meshing of social personality needs). Finally, love at a distance is more likely to be Platonic.

Dysfunctions

30. The dysfunctions of love for self and other are paradoxical. Love leads naturally to dependence on the other. In turn, it restricts one's mobility in the physical, economic and social realms. It limits the time one has for self and social betterment perhaps better spent outside the relationship as such.

It may even induce freezing conformity to the other's needs and wishes, a kind of ritualism. It may restrict one's self actualization, which humanly speaking must as it were precede the sacrifice for another by one or two steps. It sometimes leads to jealousy or love triangles. It may cloud one's judgment, be frustrating, debilitating, agonizing, preoccupying, destructive of the love itself. In cases of extreme frustration it may even turn into hate. This is especially true when the love is unrequited, not quite genuine, if it cannot be consummated, or the lover cannot live up to his own or the other's expectations. Love exposes one's weaknesses more starkly. Hence it makes one self conscious, in a sense, perhaps supersensitive to the beloved, even paranoid. It makes one walk a tightrope. It may smother the other and his actualization (the "double-bind" situation). It may lead to a state in which separation is intolerable, continuance agonizing, or fraught with harmful conflict. It leaves one in danger of "losing his head." Even where the love rings true, being neither infatuation nor merely romantic, these are some of the risks.

Cultivating Love

31. Drawing some immediate practical conclusions, the following simplified but basic code is offered on how to cultivate love. Socialize the young and old into realistically open, trusting, non-violent, and altruistic behavior. Remember that love is a doing, not merely receiving or experiencing and being satisfied

after finding a lovable person. Make it your main concern. Experiment, but without being artificial or phoney. Practice. Practice especially on elements you know you lack (such as empathy, being with others, sharing and sacrifice). The result will frequently be joy. Be willing to risk error or rejection by revealing your feelings to the other person, in a natural context or occasion, of course. "We learn to love by loving. And the measure of love is love without measure." Looking to the future, it is left for social scientists and laymen alike to try to apply this observable and nearly operational definition to social groups and relationships. If we do not make this effort we will inevitably drift towards relationships characterized by the polar opposites of love, namely, hate or indifference.

Appendix A:

Hypotheses and Model

In an attempt to summarize and show more starkly the logical, causal and empirical connections between the five basic concepts comprising the elements of love, we present diagram I and ten accompanying explanatory hypotheses. Only the most likely hypotheses are stated, and each hypothesis corresponds to one arrow-head in the diagram. Coordination and sharing are treated as one variable. (References are given in parentheses to literature containing similar hypotheses.)

1. If I have empathic knowledge of another person I will more likely desire his presence (Shand, 1914: p. 464).

2. If I desire the presence of another in an effective way I will likely gain greater empathic knowledge of him (Homans, 1950).

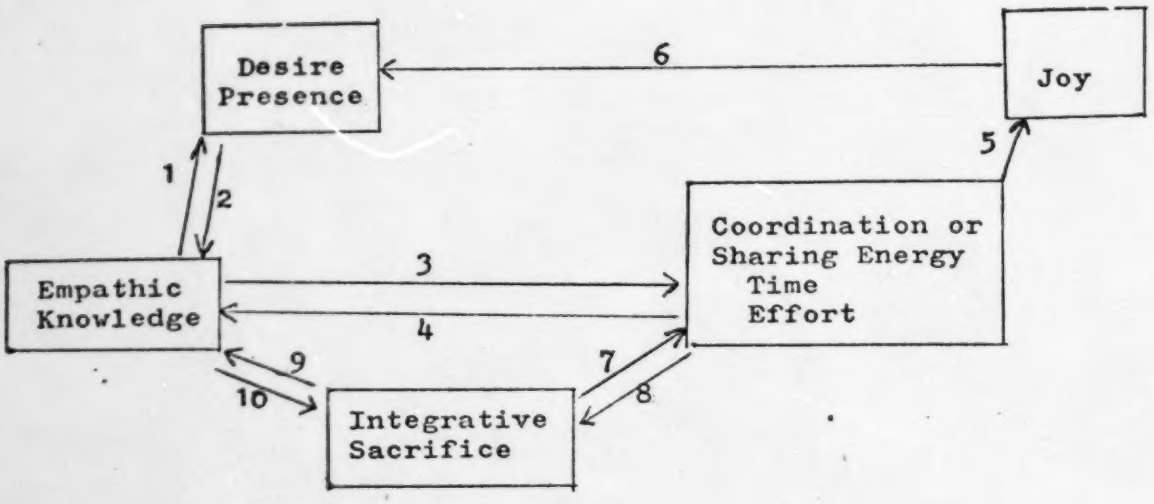
3. If I have empathic knowledge of another then I will more easily be able to coordinate my actions with his and ultimately share more deeply with him of the substance, direction and intensity of our expended energy, including time and effort (Rogers, 1958, and counseling literature).

4. Where there is coordination and sharing there will more likely be greater empathic knowledge (Shibutani, 1965: 574).

5. Where there is coordination and sharing there will more likely be increased joy (intrinsic to the relationship or experience) (Locke, 1951).

6. As joy is increasingly experienced in the relationship, then the person will have a greater desire of the other's presence (Shand, 1914: 281-282, 500-510; Lott, 1972: p. 117; Dailey and Berscheid, 1967)

Diagram I


Desire
Presence
6
Joy
1
2
5
Coordination or
Sharing Energy
Time
Effort
3
Empathic
Knowledge
4
9
10
7
8
Integrative
Sacrifice

7. Where there is coordination and sharing there will also more likely be greater attainment of integrative sacrifice (which occurs in times of decision, conflict and quasi-bargaining situations in general, perhaps implying such goals of sacrifice as joint payoff, altruism or service of the other, or service of others in general) (Shils and Janowitz, 1948; Adranes in Berkowitz, 1972: p. 71).

8. Greater integrative sacrifice also promotes coordination and sharing in a relationship (Sorokin, 1950).

9. Where there is integrative sacrifice there will more likely be greater empathic knowledge (Berkowitz, 1972: pp. 89ff.).

10. Where there is greater empathic knowledge there will more likely be greater integrative sacrifice (Aronfreed in Berkowitz, 1972: p. 86).

Many other hypotheses could easily be developed about the effects of loving relationships on other aspects of psychological and social systems. But this must be left for a future paper. Perhaps the most logical next step is to show the range of configurations of the five elements which are typical of various types of relationship, such as idealized relationships, relationships with strangers, business associates, friends and family members.

Appendix B:
Operationalization with Bipolar Scales

Definitive measurements are rare in social science. And it is a truism that valid measurements may result from preliminary research. They certainly cannot precede it. A particularly difficult problem is that of making the composite judgment over the five elements regarding the existence of love. A reasonable solution is for the researcher to measure each of the five elements in whatever way he deems most valid for the relationship being studied. Ideally he will have more than one type of measurement approach for each variable, or what is known as triangulation in order to achieve greater validity of measurement. The data on all five variables should be gathered and analyzed by the same observer-researcher. Then he should use some such device as a rating sheet (such as presented here) on which to assess the data in summary fashion. The rating sheet could also be used as it stands as a separate instrument to be completed by each of the two parties to the relationship, by their friends and close acquaintances, by their analyst, and/or by an interviewer/observer. In any case the researcher and/or other observers with information on the five elements will have to make a judgment on the plausibility of the facts as indicators of the existence of love, its genuineness and degree. This should be followed by a rating on the love-hate dimension (item 6 on the rating sheet). Such a procedure would then produce data on the configurations of responses relative to the observer's judgment of the existence of love itself.

RATING OF TWO-PARTY RELATIONSHIP

Date_____

Rater_____

Ratee_____

In relation to party_____

Rate the sentiments of A towards B separately from those of B to A. Do not try to judge the response of the other party when doing so.

1. : : : : : : : :

INTEGRATIVE (SACRIFICIAL) BARGAINING USED	Distributive Bargaining Used	VERY SELFISH ACTIONS

2. : : : : : : : :

HIGHLY ACCURATE EMPATHIC KNOWLEDGE OF OTHER	Moderate Knowledge of Other	FALSE KNOWLEDGE OF OTHER

3. : : : : : : : :

STRONG DESIRE OF PRESENCE OF OTHER	Indifference to Presence of Other	STRONG REPULSION FROM OTHER

4. : : : : : : : :

HIGH ENERGY RESOURCES SPENT TOWARD FULL SHARING	Little or No Energy Spent on Joint Activities or Interests	STRONG OPPOSITION OF INTERESTS AND VALUES: EXTREME DIFFERENCES

5. : : : : : : : :

GREAT JOY IN OTHER OR RELATIONSHIP	Mere Satisfaction or Acceptance of Other or Relationship	STRONG SORROW OVER THE OTHER OR THE RELATIONSHIP

6. : : : : : : : :

TRUE LOVE	Indifference	HATE

This would permit at least a face-validity check on the definition of love in terms of the five elements as indicators of love according to the feelings of the raters. Another interesting check would be to ask each rater for his definition of love before he gives the ratings. Certainly this whole procedure will eventually and inevitably require a thorough familiarity with a single definition of love for all such judges. The definition of love contained in this paper should be helpful in this respect. Finally, if such controls and cross-checks are not made the normal stereotypes of love will be maximized at the expense of reliable ratings.

The major observational procedure proposed here is close to that of the participant observer. But it is to be strongly recommended that this observer give at least ethnographic evidence for his judgments of each of the five elements as well as for the overall existence of love. Then he should state how his observations of the particular relationship differ from the description and definition of love on which his observations were based. Again, the definition provided in the body of this paper should be helpful. In general, the case study method is the one that best describes the approach that must be taken, especially in the beginning stages of empirical research on such a complex and context-dependent topic as the elements of love. For progress in future research it seems imperative to have some such device as the composite rating sheet by which various researchers could begin to summarize their findings in a quantitative way. The method is easily

employable by the beginning student and the advanced social scientist alike. Consistent use of such a device by many researchers on the topic could then lead to a very useful codification of many related studies, thus further facilitating the systematic accumulation of analyzable data.

An outstanding example of the case method which employs triangulation is described in the psychiatric analysis of a family by Esterson (1970). The subtleties and complications of studying love indicate that this detailed and methodologically sophisticated study of schizophrenia is one of the best available models for research.

Appendix C:

Intercorrelations of Related Continua

In order to begin to show the broad utility of studying love and its polar opposites a table is presented here listing elements in various continua seen in the social science literature. Each column of terms should be intercorrelated. The listing is of course intuitive. The arrows indicate variability.

Source or Dimension											
	1.	LOVE-	-	-	-	-	-	-	-	Indifference-	-	-	-	-	-	-	-	-	-	-	-HATE
W. James	2.	Tender-Minded	-	-	-	-	-	-	-	Tough-Minded											
Maslow	3.	Warm	-	-	-	-	-	-	-	-Cool	-	-	-	-	-	-	-	-	-	-	Hot
Weber	4.	Charisma-	-	-	-	-	Traditional			Bureaucracy											
Authority	5.	Democratic-	-	-	-	-	-	Laissez-faire													
								-	-	Authoritarian-->											
Sorokin	6.	Idealistic-	-	-	-	-	-	Ideational													
								-	Sensate-	-	->										
Social Order	7.	Peace-	-	-	-	-	-	-	-	Turmoil	-	-	-	-	-	-	-	-	-	-	-Warfare
C.P.Snow	8.	Humanist-	-	-	-	-	-	-	-Scientist												
								-Social Science-													

Appendix D:

Literature: Theoretical and Empirical

Without going into great detail, it is useful to note which authors have most cogently focused on each of the five elements so that the reader may have a starting point from which to explore more deeply. Under each element the theoretical literature will be noted first, followed by the empirical.

1) Empathy. The forms of empathy vs. sympathy are well defined and discussed by Max Scheler (1923) and H. Becker on Scheler (1931). Bruner and Tagiuri (1954) and Tagiuri (1968) summarize the literature on the alternate term of "person perception." Buchheimer (1963) gives a very useful history of the development of the concept.

Among the most interesting empirical studies are those of Stryker (1962), Jourard (1964 and 1971), and Laing et al (1966) which evaluate data on the knowledge of persons gained through empathy and self-disclosure especially in close relationships. Rogers could be said to have based his entire philosophy of client-centered counseling (1958) on empathy for the self concept of the patient, as well as for all those with whom we come into contact as persons. Hobart and Fahlberg (1965) give a critique of the measurement literature and suggest crucial refinements of the operationalization of the concept.

2) Desire of the presence of the other comes close to the simplest definition of love as attraction which is used effectively by Allan Fromme (1965). Empirically, psychologists, counselors and sociologists who study the marriage relationship have used many types of self-report questions to assess the desire to be

with one's partner or spouse (e.g., Terman, 1930; Burgess and Cottrell, 1939; Burgess and Wallin, 1953; and Locke, 1951). Many abstract empirical studies have been reviewed by Lott (1972), focusing on the concept of "liking." There have also been many studies of affiliation (e.g., Newcomb, 1956; and Schachter, 1959) including an overview of the literature on interpersonal attraction by Berscheid and Walster (1969).

3) Sharing is a term not altogether different from group integration as used by Durkheim in Suicide as well as The Division of Labor in Society. A more recent and sophisticated survey of the literature on the concept was written by Holzner (1967). Empirical studies have often merely matched traits, but Schellenberg and Bee (1963) demonstrated the relatively greater importance of "complementary vital interests" and the "meshing of personality needs" as criteria for marital success. The same principles can be applied to deep relationships generally. Primary group loyalty is another approach to the notion of sharing (e.g., Shils and Janowitz, 1948).

4) Sacrifice has been treated as altruism (by Sorokin, 1950; Tillich, 1960; Tanquerey, 1930, Durkheim, 1925: pp. 207-222; and Krebs, 1970). A growing number of empirical studies of altruism are being made (e.g., Sorokin, 1950; Sawyer, 1966; Jecker and Landy, c. 1969; Macaulay and Berkowitz, 1970; and Berkowitz, 1972).

5) Joy in the guise of hedonism is the goal of life and relationship according to many (Bentham through Epicurus, Aristippus, Hobbes, and A. Smith, as discussed in Allport, 1968). Happiness in general has been studied by numerous philosophers through the

ages (and their views summarized by McGill, 1967). Empirically, Bradburn and Caplovitz (1965) have studied the life patterns of happy and unhappy people. Locke (1951) was satisfied after developing many scales to ask a mere self-report question on marital happiness. He found this as empirically reliable as any other measure. Finally, Maslow's (1962) studies of self actualization could be seen as elaborations on the theme of joy.

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